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of crucifying with him, if any such process was undergone by the poor little lad.

JOSEPH JACOBS.

### STRACK'S "BIBLICAL ARAMAIC."

*Grammatik des Biblischen Aramäisch mit den nach Handschriften berichtigten Texten und einem Wörterbuch*, von PROF. DR. HERMANN L. STRACK. Leipzig, 1897. (38 + 46 pp.<sup>1</sup>)

IT need only be said of this little volume that it fully confirms its author's great reputation as a practical scholar and teacher to ensure it a hearty welcome. For in whatever mood we find the Professor—whether as a controversialist relentlessly hostile to Jew-baiters in general and to ex-Court-Chaplain Stöcker in particular, or shattering with one mighty blow the whole fabric of the Blood Accusation myth, or in his quieter moods as Hebrew grammarian, exegetist, Talmudist, or palaeographer—all his works are stamped with the well-known impress of German learning. In the wonderfully cheap, compact, and scholarly book before me Prof. Strack has furnished students with ample material for the study of the Aramaic portions of the Old Testament (Ezra iv. 7–vi. 18 and vii. 11–28; Dan. ii. 1–vii. 28; Gen. xxxi. 47; and Jer. x. 11). In the preface our author informs us that as long ago as 1879 he formed the idea of writing a Biblical-Aramaic Grammar, but postponed his work for fear of clashing with the work of his friend, Prof. Kautzsch. His fears were groundless; both grammars are entirely independent of each other, and are, in fact, treated from a different standpoint. Strack's grammar is intended for beginners, whilst the elaborate grammar of Prof. Kautzsch, with its detailed study of the syntax and full introduction to the comparative study of the Aramaic group of languages, caters for advanced students. Our text is based upon that of Baer's edition; when the readings differ, Strack's is superior. Baer's variants are given in the foot-notes. Our author has, however, omitted to mention that Baer gives תְּעִירָה (with ה) in Dan. vi. 13, and בְּשִׁפְרָא (with small and large פ) in Dan. vi. 20. The two editions should be used side by side. Baer gives a fuller list of paradigms, and a complete account of the Massoretic notes and variant readings of Ben-Asher and Ben-Naphtali. Strack does not give the tonic accents, nor does he vocalize the numerous *Kethibs* which abound in the Books of Daniel and Ezra. The new edition has two more paragraphs in the grammatical portion of the work—§ 1, which is

<sup>1</sup> A review of the first edition of this work, by Prof. Bacher, appeared in *J. Q. R.*, vol. VIII, p. 505.

introductory and gives the literature upon the subject, and § 11, on the prepositions. The literature is fairly complete, although it is surprising that such names as Pusey, Cheyne, and Driver, are omitted. A third edition will probably be called for, when our author may find occasion to insert three new paragraphs on the adverbs, conjunctions, and the agreements and disagreements of the Aramaic of Daniel and Ezra, such as the exclusive use by Ezra of the pronominal forms לָהוּם and לָבוּם, הָפוּ, הָדָּ, and by Daniel of הָפוּן, דָּא, אֵלֵין, דָּבִין, the employment of the adverbs אֲפֻרָּנָא and אֲרֻרָּנָא by Ezra, and the reason why Daniel uses נָלוּ and Ezra נָלוּ. Many scholars have regarded the pronominal forms with *mem* as Hebraisms, but the Nabataean Inscriptions have הוּם, corresponding to the forms in Ezra, whilst the Palmyrene Inscriptions use הוּן, as we find in Daniel. The use of the Hofal Conjugation and of final ה (for א) proves that these forms were in use in some of the Aramaic dialects, and that it was only when the language became well worn that ה was weakened to א, and ו to י. We have no more right to call such instances Hebraisms than to dub the O. E. *ich* a Germanism. On page 13 attention is drawn to the fact that ש is more original than ס, which almost supersedes it in the Targum. The two letters had originally different sounds, but were soon confused. The Palmyrene Inscriptions and the Sendschirli make use of ש. We may also compare the miscellaneous use of ש and ס in the Phoenician Inscription of King Eshmunazar and in the Marseilles Votive Table, in which we find עֶסֶר, יֶשָׁא, וְהַשְׁלָכִים, and עֶמֶס side by side. Bevan (*The Book of Daniel*, p. 39) has pointed out that Prof. Kautzsch was mistaken in regarding the use of ש in Daniel and Ezra as due to Hebrew influence. Biblical Aramaic is naturally affected to a certain extent by Hebrew, but the influence has been greatly exaggerated. The use of Sheva Compositum and the few traces of the Pausal influence are distinct Hebraisms. But we must be very cautious. Who would think that such apparently pure Hebrew forms as אֵלֵךְ, נֵם, אֵלֵךְ, בָּפֶן, הָרֵג, אֵלֵךְ, נָתַן (the Targums always use יָהֵב for the perfect; cf. my Targum of Onkelos to Genesis, p. 69), אֵשֶׁם, אֵלֵךְ, יָר occur in the Aramaic Sendschirli Inscription? A very important addition is the collation of the British Museum MS. Or. 2,374. This is one of the celebrated MSS. from Yemen with superlinear vocalization. It is of very great importance for the criticism of the text. Some time ago I compared this MS. with Baer's edition, and found about 150 variations, mostly slight, but some of importance. This MS. pays no attention to the *Kethib*, but inserts the *Qere* in the body of the text. Thus in Daniel ii. 33 this MS. reads בְּנִיחִין, whilst our texts have בְּנִיחִין (*Qere*) and

מנהון (*Kethib*). This would go towards proving that in the Aramaic of the Bible and the Targums the suffixes הוֹן and כּוֹן, as well as the suffix of the third person plural of the imperfect וִן, are really of common gender. Unfortunately, Prof. Strack was only able to make use of this MS. in the grammar, the text being already in print before he received the collation. But as it is unique in more ways than one (cf. Dalman's note on p. 56 of his grammar), it is advisable to use it for the text too. On p. 5 of the preface our author promises us a new edition of the text, when this MS., as well as others, will be collated. The following table exhibits some of the differences:—

Or. 2,374.		Strack.
	דִּילִיָּה (Dan. ii. 20)	דִּירִיָּה
	מָאֲדִי (ii. 28)	מָהֲדִי
	מִכָּל (ii. 30)	מִזֶּכֶּל
	דִּילָא (Dan. ii. 34)	דִּי לָא
	וְנִלָּא (ii. 48)	וְנִלָּה
with {	וְצִלָּם (iii. 19)	וְצִלָּם
Patach {	יְרוּשָׁלַם (vi. 11)	יְרוּשָׁלִּים } with Tzere
	פִּזְקוֹ (iii. 26)	פִּזְקוֹ
with {	עָל (ii. 26)	עָל
Qametz {	וְמִן (ii. 26)	וְמִן } with Patach
	רַעְנָן (iv. 1)	רַעְנָן
	יְדִי (iii. 15)	יְדִי
	יְדַעַת (iv. 6)	יְדַעַת
	שִׁמְתָּ (iii. 10)	שִׁמְתָּ
	עֲמִיקְתָּא (ii. 22)	עֲמִיקְתָּא
	כְּרַבְלָתְהוֹן (iii. 21)	וְכְרַבְלָתְהוֹן
	וְעַפְיָה (iv. 9)	עַפְיָה

And there are other differences. It is advisable to warn the reader to master the abbreviations on page 47 before commencing to read the grammar, for they are indeed a little bewildering. It is remarkable that our author has managed to find space for the insertion of some of the latest results obtained by the decipherment of the Aramaic inscriptions, and for frequent references to Syriac. The text of Daniel and Ezra is printed in clear, bold type, and the footnotes are not only of critical, but also of historical and literary interest. I had occasion to look into twenty MSS. of the Hagio-

grapha, which are among the British Museum treasures, and was surprised to find how they differed. The verse I examined was Daniel vii. 23. The punctuation of some of the scribes appeared, at first sight, to be entirely arbitrary; to choose the best requires an endowment of exceptional critical discernment. I merely mention this to show what industry and ability is compressed into this little volume. The author refers for Targum readings to Merx's *Chrestomathy*, but this is a work which must be used with the utmost discretion on account of the number of copyists' errors it contains. I have made a full list of corrections which Prof. Merx hopes soon to publish as an appendix to his book. If the instances could be found in Dalman's *Aramäische Dialektproben*, it would certainly be preferable to use that compilation. In the lists of the interchanges between Hebrew and Aramaic consonants our author might have included כ and פ as in פִּרְוֹל and פִּרְוֹל, ו and ב as in נִבְלִי and נִבְלִי, and נ and י as in יִתְהוֹן and יִתְהוֹן, אִתְּי and אִתְּי, אִתְּי and אִתְּי. The vocabulary is for beginners only; there is little, if any, attempt at etymology. Is אִרְקָא (Jer. x. 11) merely a hardening of אִרְעָא, which is itself a softening from אִרְן (Arabic أَرْضُ with أرض)? This interchange of ע and ק occurs in the Sendschirli Inscription, and Kautzsch compares the Aramaic עִטֵּר to smoke, with the Hebrew קִטֵּר for a similar interchange. But perhaps עִטֵּר = Hebrew עִשָּׂן, just as תִּרְיִן = Hebrew שָׁנִים. The interchange of ת and ט as in Hebrew קִטֵּל, Arabic قَتَلَ, is fairly common. But probably such questions as these are beyond the modest scope of this work. Our author agrees with Meinhold and Bevan that the forms לְהוֹיָא, לְהוֹיָה, לְהוֹיָן, לְהוֹיָן, are written with ל to avoid writing the Tetragrammaton. According to Gesenius the ל is here a particle meaning "that," "in order that," after which the י is dropped. The foreign words are noted, and a *circulus criticus* placed over those words which are quoted in the vocabulary, but do not occur in the text. The method of the grammar is, on the whole, thoroughly practical, although it would be preferable to arrange the paradigms in vertical, instead of horizontal, columns. Apart from such trifling details, the grammar may be cordially recommended to beginners. It is a marvel of cheapness, learning, lucidity, and conciseness, and supplies a real and long-felt want.

H. BARNSTEIN.

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ERRATUM.—Throughout the article beginning on p. 491 read David di Rossi for Moses di Rossi.